A U M

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened.
—DHAMMAPADA.

THEOSOPHY

Vol. XXX | September, 1942 | No. 11

WORK FOR THE FUTURE

IN the closing section of *The Key to Theosophy,* H. P. Blavatsky speaks of the work of preparation for the next great Teacher, referring specifically to the preparation of *minds,* and the development of a *language* in which the new truths he brings may be clothed.

It should be evident that the broadening of men's minds and the raising of thought to a higher level of perception and conception cannot proceed without a corresponding evolution in language. More than once H. P. B. gave expression to the frustration she felt in attempting to formulate the subtleties of occult philosophy in undisciplined and "practical" English, yet by the very fact that she wrote in this *lingua franca* of the western world, we may deduce something of the meaning of her statements concerning the evolution of language. English is famous for its lack of order and endless "exceptions" to grammatic rule. But it is also the most flexible modern tongue, and best adapted to original expression. Every decade adds to the wealth of English idioms, particularly as the language is spoken in the United States. Grammars are continually being revised to accommodate theory to actual practice, and scholars turn to usage rather than to the classics to determine what is "right."

This unregulated mutation of speech, defiant of rule, scoffing at convention, deftly and often profanely embodying the sharpened judgments of a cocksure, intellectually agile people, presents the "physical" aspect of the linguistic "revolution" in America. It is a libertarian revolt against the past, half unconscious, half deliberate, directionless except for the private ingenuity of individuals. No more than can be told how a lusty infant, now squalling, now gurgling in vigorous glee, will look twenty years hence, can the state of language in America in the future be described or predicted.

Yet, from a source quite other than common observation, we may learn what will be the language of the great civilization of tomorrow.

Under the title, "Another Theosophical Prophecy," W. Q. Judge wrote in the first volume of the *Path:* "The Sanscrit language will one day be again the language used by man upon this earth, first in science and metaphysics, and later on in common life." The mode of transition may be established by some additional passages from Mr. Judge:

> Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been . . . airing a superficial knowledge gained from cyclopedias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms—but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science. (*Path,* May, 1886.)
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> The dominant language and style of thought in America is English; albeit transforming itself every day. . . (*Lucifer,* March, 1892.)

Clearly, the evolution of the language of the next Great Race will proceed according to the law of correspondence, the "physical body" of the new tongue undergoing its appropriate development, assimilating in unorganized form the cultural residues of the Old World, borrowing, changing, adapting and rephrasing, but always remaining flexible and uncrystallized, and meanwhile, "descending," so to say, from a higher plane, the *soul* of the next language is gradually extending its integrating influence in terms of conceptual definition and unification. The Theosophical terms, brought to the West from ancient Sanscrit, and, as Mr. Judge says, appearing with increasing frequency in modern dictionaries, might be regarded as constituting the astral body of the language that is to be ("perfect" even before its birth!), progressively establishing the ideal pattern for the thought and speech forms of the future.

A study of H. P. B.'s method in recording the Theosophical literature is helpful in understanding the function of language in race evolution. The pages of her books and articles are sprinkled with quotations, with foreign words both ancient and modern, and countless formulations taken from religious and philosophical systems. But *in no case* does she borrow in a way that might justify the charge that Theosophy is simply a revised edition of this, that or the other religion of the East. She simply quotes in illustration, or uses the terms of Hinduism or Buddhism, or the *Kabala,* to con-

vey her meaning with respect to some particular tenet of the Wisdom Religion. No one can study Theosophy carefully without realizing that H. P. B. does not rely on these systems for her content, but draws on them only for her metaphysical vocabulary.

Her method changes, too, according to her purpose. Take for example the first Theosophical journal, the *Theosophist,* founded in Madras in 1879. As though to enrich the linguistic resources of her western readers, H. P. B. invited Hindu pundits to contribute expositions of eastern philosophy. The pages of the *Theosophist* are filled with learned dissertations that must have made the heads of western Theosophists reel in hopeless confusion. Classification after classification of states of substance and consciousness are presented; list upon list of human faculties, powers and principles; Sanscrit terms of unpronounceable complexity seem inexhaustible, and the reader begins to wonder if he can ever begin to understand what it is all about. Then, finding the lucid articles of H. P. B. generously distributed among Brahmanical subtleties, he breathes again in deep relief, wisely tolerant of the occasional foreign word she uses with pointed emphasis. She moved among the pundits like the potter's hands in clay, skilfully molding to her purpose the verbal forms of ancient Hindu philosophy. There in India, where "the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels" of the Race, she sought and found the materials for the new embodiment of the Wisdom Religion. Despite the degradation of India, the Hindu Aryans are still "the most metaphysical and spiritual people on earth" (*S. D.* II, 470), and, of all the old races, they alone remained during Kali Yuga as "the preserver of the old doctrines." Mr. Judge wrote of this great nation of the past, that it alone "will one day rise to its old heights of glory."

The way in which H. P. B. infused into Sanscrit learning a new spirit, born of occidental originality and creativity, suggests how the cycle of western occultism may help to arouse the East to a great intellectual and moral renaissance. At the same time, the Orient, as Conservator of the forms of philosophical expression, provided to the West, through H. P. B. as transmitter, the germinal essences of a new language which will one day become a reincarnation of classical Sanscrit, the Manasic "body" of Sixth Race Humanity.

The great forward impulse of cyclic evolution is in the West, with the vanguard of the Race, and H. P. B. and W. Q. J. transmitted to the New World the plastic potencies of ideas, words, and *names,* that must, according to the law of intellectual and moral

evolution, grow into the seamless fabric of a new philosophy—the philosophy of which *The Secret Doctrine* will be the basis. In *Lucifer,* founded in London, and in Mr. Judge's New York *Path,* may be studied the spiritual genesis of the philosophical language of the future. Not abstruse classifications, not crystallized forms of intellectual analysis were brought from the East, but the *spirit* of the Upanishads, of Buddhist teaching, and of Sankaracharya. In comparison with the completely developed systems of India, with distinctions and side-distinctions for every philosophical problem, Theosophy is not a "system" at all. Noting this, the student may suppose that it is desirable therefore to be a devotee of Sanscrit, and to "finish" the work begun by H. P. B., importing more and more Sanscrit terms into the western vocabulary. H. P. B. herself, however, left no such direction, and such an undertaking would in fact deny the law of race and language evolution. New forms of expression in the West must grow in organic relation to the life of the people, and the grafting of ancient categories and terminologies on to western culture can do little more than stultify the free play of ideas. Indeed, too much formal classification of ideas can be a barrier to knowledge. As Mr. Judge wrote of India:

> It is more difficult to make an entry into the hearts and minds of people who, through much lapse of time in fixed metaphysical dogmatism, have built, in the psychic and psycho-mental planes, a hard impervious shell around themselves, than it is to make that entry with Westerners who, although they may be meat eaters, yet have no fixed opinions deep laid in a foundation of mysticism and buttressed with a pride inherited from the past.

Elaborate metaphysical systems, with precise definitions and exhaustive qualifications, belong to the maturity of a civilization, not to its birth. It would be folly for the codified knowledge of the past to be adopted in the same *form* by a young and growing people. Because of the immaturity of the West, the few classifications that are given in present Theosophical teaching are tentative rather than final and definitive. Even the outline of the seven principles is subject to further development. The real division, Mr. Judge explained in *An Epitome of Theosophy,* cannot be understood, "because it requires certain senses not usually developed for its understanding." He added:

> If the present seven-fold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy and error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be

used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

H. P. B. said the same in *The Secret Doctrine.* Westerners, she wrote, "have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of *Pragna* (consciousness)." (II, 641.) Further, there are "seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out." (II, 597 fn.)

The basis for the "scheming out" of the nineteenth century presentation of Theosophy is described by Mr. Judge:

> With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolic language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the *Secret Doctrine* itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the *Secret Doctrine.* . . . The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine.* Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated. (THEOSOPHY XIV, 493-5.)

This passage shows the several "levels" at which the Theosophical teaching is affecting the mind of the race. There is, first, the introduction of terms which render the American language more capable of metaphysical content and expression. These may be regarded as the "building blocks" of the New Philosophy. Then, the *scientific*

aspect of Theosophy opens the way to an appreciation of the shortcomings and inadequacy of materialism, showing that a philosophical treatment of the facts of research *organizes* scientific knowledge into a unified view of Nature. Theosophy, because of its synthesizing perspective, is under no necessity of avoiding or ignoring facts inexplicable by either theology or materialism, and for this reason must sooner or later win the respect of impartial minds. Finally, there is the mighty power of spiritual truth in the occult doctrines which are being directly studied and put into practice by the disciples of the Theosophical Movement. Through them is taking place the actual reincarnation of the "revelation from archaic ages," the very *soul* of the Religion of the future, which must some day expand from its present nuclear dimensions and find embodiment in the mind of the whole race—accomplishing the great change in Manas and Buddhi predicted by the Teachers.

These several lines of evolution will meet at the proper time, as appointed by the law of cycles. The natural development of each line will proceed according to plan, all of them being fostered and helped by the Theosophical workers in the world, in fitting proportion, so long as theosophists follow the direction given by the teachers. Theosophical pedantry and excessive interest in abstruse classification, Sanscrit or otherwise, would block the channels of influence flowing from students to the mind of the race, making Theosophical ideas unassimilable for the great majority. Mr. Judge gave another reason for keeping Theosophical terms fluidic, without too precise definition. Answering a question in the *Theosophical Forum* on the meanings of "Master" and "Adept," he wrote: "A Master is an Adept and an Adept is a Master, and both are Initiates. For my part I see no way of settling the question, and personally I do not want it settled yet; I want no strict limitations in terms until the English language has become scientific."

English will not become "scientific" by any deliberate attempt at language reform such as that sponsored by the modern school of semanticists. The relation of all terms to concrete or clearly definable contexts is rather the reduction of speech to an uninspiring level of materialism, destructive of any mood, overtone or nuance of meaning. Semantic discipline is essentially critical, and the most to be hoped from this movement is the final sweeping away of the theological cobwebs that still cloud the metaphysical halls of modern thought. When this has been accomplished, and the naked realism of "empiricism and induction" lies exposed to view, there will be opportunity for suggestive introduction of "a process of thought

almost unknown to the present age." The scientific language of the future will be the objective expression of this form of thought, with correspondences to the principles of the human constitution that will then begin to rule human life. The higher part of the mind, H. P. B. explains in a *Lucifer* article, "is connected with the spiritual soul or Buddhi." She continues:

> There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. (THEOSOPHY III, 18.)

Unquestionably, as the change in the Buddhi and Manas of the race proceeds, more and more of the race will begin to think on that higher plane, and the structure of language and the meanings of words will achieve a like elevation. By this means will Sanscrit come to be "again the language used by man upon this earth." And, accompanying the revivification of the "language of the Gods" will come also the realization of one of the objects of the Theosophical Movement. As defined by W. Q. Judge in one of his letters:

> It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate to it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

One of the first results of work toward this objective was the formation of the organization called the Indian National Congress, the body which figures so prominently in India's present historic hour. The Congress, as H. P. B. explains, was planned by Theosophists, and was from the first directed by her colleagues. In her words: "We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress." (THEOSOPHY XXIX, 152.)

This she wrote in 1889. Today, marking a new phase in India's awakening, are to be recognized among her sons leaders of *will* and fixity of purpose, such as have not appeared on the Eastern scene for centuries. From the profusion of moral energy and emerging Manasic perception now evident in the Motherland of the Aryas, must come also a virility of thought and vigor of language that will ultimately

parallel the developments of the Western world. And, as the Sanscrit brings its philosophic dimensions to western speech, so has the vigorous English of the erstwhile conquering race engrafted its energy on the parent stem. The spiritual rebirth of India must be counted in any attempt to determine how Sanscrit will "reincarnate." Care should be taken not to repeat the mistake of A. P. Sinnett, whom H. P. B. had more than once to correct for his mistakes about India. The place of India in the future cycle should be clear from the following, contained in a letter written to the Anglo-Indian by H. P. B. in 1887:

> You want to write *esoteric* facts and you give instead English race prejudice. Believe me I speak seriously. You cannot remodel esoteric History to suit your little likings and dislikes. You say, p. 20 (last lines), "In the same way, taking races into account, the people of India as a race, are immensely more susceptible to mesmerism than Europeans; probably because, as a race, they are on *a somewhat lower level of cosmic evolution.*" Now, indeed? And you call this esoteric theosophy and theosophic teachings? How many times have I told you that if, as a race, they are lower than the Europeans it is only *physically* and in the matter of civilization or rather what you yourselves have agreed to regard as civilization—the purely external, skin deep polish, or a *whitened sepulchre* with rottenness inside, of the Gospel. Hindus are spiritually intellectual and we physically spiritual. Spiritually they are immensely higher than we are. The physical point of evolution we have reached only now—they have reached it 100,000 years ago, perhaps. And what they are now *spiritually* you may not hope to reach in Europe before some millenniums yet. They are almost ready for the evolution of their sixth race units, and Europe has yet to whistle for them and must thank her stars for evoluting even occasionally *Hindu-like* spiritual and beautiful characters.

Thus, in America and in India alike, there is a vast stirring and a preparation. No one can predict with certainty how or when will come the hoped-for union between East and West, nor the precise manner of the reciprocal osmosis of ideas and concepts that should bind these two great centers of civilization into a cultural whole. But unity there will be in spirit, philosophy, and language, whether centuries, or even millenniums, hence.

Meanwhile, the work of preparation goes on. Mindful of the counsels and the promise of *The Key to Theosophy,* theosophists in every land labor for that brighter morrow of the twenty-first century, and to be *ready* in the present epoch, that "the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth."

CEASELESS WORK

WHEN responsibilities weigh upon us and obstacles impede advance, do our thoughts fly to the moment of release, when time will be "our own"? Midst the day's irksome duties, do we joyfully reflect on the night-time of sleep? When undergoing the grind of activity through weeks and months, does vacation-time keep looming upon our mental horizon? With the close of a life account drawing near, health gone, and burdens mounting, does death invite with its beckoning call? Upon the completion of a Theosophical "chore," do we sigh with relief, "I'm glad that's over?" If so, then when our time for choice arrives, when we must decide between the path of selfish bliss and that of the Great Renunciation, unless better is learned meanwhile, well may we be of that number of self-seeking Nirvanees, preferring millions of years of sublime happiness to labor for humankind. The Great Choice strikes the balance of all the lesser ones. Why not see in each decision that ultimate one we hope some day to make?

It is not that times of rest and peace have no place in the evolutionary pattern, for they do. Danger arises when "rest" is viewed as the consummation of life. To some the great dilemma is, which is the better state, manifestation or pralaya; where lies the soul's true home? Can we say either, or both? This query is answered anew at the commencement of each new manvantara. In pralaya's eternal tranquility there is no field for development. Life there does not suffice, and the desire to be abroad and at work, the emanator of worlds and the countless beings composing those worlds, periodically gives birth to the universe of form. Cycles of inaction afford opportunities for renewing the fires of energy; the sharing, assimilating and synthesizing of the gathered harvest *for* the future sowing; and primarily for devising new ways and means to fulfill, in the ensuing period of manifestation, life's everlasting endeavor. We work to work and we rest to work, for in work is the world's salvation.

The Masters of Wisdom labor ceaselessly from age to age, from time immemorial, with no devachanic interludes, vacations, or moments of respite. When can They say: "Now our work is finished and we will take a rest?" What would befall the world if for one instant They ceased acting? It is to ask, on a smaller scale, what would happen to this earth if its cohesive force should for a second be suspended? Instant dissolution! How much greater, then, the tragedy in the moral universe, wherein the Great Ones strive.

How can They perpetually toil without breaking under the terrific strain? we ask. The secret is, They work without strain. They laugh at rest, for work is Their rest. Activity is not of itself depleting. Nature is eternally in action, yet ever renews her youth. Life is never worn out. Our lesson is to find repose in the midst of pressure, for tension and struggle exhaust our strength as a raging fire consumes the dry forest. The closer we retreat within to that point of "Perpetual Motion," called in *The Secret Doctrine* "Absolute Abstract Motion," the nearer we bring ourselves into harmony with Nature's ceaseless, effortless rhythm. Is this the "Higher Carelessness"?

A cycle's commencement requires the greatest expenditure of effort and energy. In lighting a lamp more electricity is used than for much continuous burning. The planetary bodies, it is said, require no new force to continue their revolutions once they have been set whirling round their common center. If, then, we find ourselves requiring frequent periods of relaxation, let us remember each time we start work afresh that precious time and strength are wasted in recovering lost momentum, made manifoldly difficult by past procrastinations.

"If you want something done, ask a busy man." When we have consecrated our whole being on the altar of service, and aroused that tremendous focalization of will that makes it possible to vibrate at one with our own true center, nothing is required to keep within its pulsating tide of universal life, save the burning desire to live the life. Once we place ourselves as conscious helpers in the stream of influence called the Eternal Theosophical Movement, we become co-workers with Great Nature's Guides, and the power of the whole becomes our power, its task our task. No longer will we be subject to fluctuating cycles of joy and despair, effort and rest, but will proceed evenly and steadily, laboring through the æons to come, till by sheer force of persistence, humanity's closed heart will open and beat in unison with ours.

All revelations, whether of mechanical or intellectual or moral science, are made not to communities, but to single persons. All the marked events of our day, all the cities, all the colonizations, may be traced back to their origin in a private brain. All the feats which make our civility were the thoughts of a few good heads.

—EMERSON.

BLACK MAGIC IN SCIENCE

By H. P. BLAVATSKY

". . . . Commence research where modern conjecture closes its faithless wings" (Bulwer's *Zanoni*).

"The flat denial of yesterday has become the scientific axiom of to-day" *(Common Sense Aphorisms).*

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness," healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitae* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea,* the prolific *Mater,* became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*—the healing temples of Æsculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, "psychology," and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all sciences within *the* science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian

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NOTE.—This article first appeared in *Lucifer* for June, 1890.

"mesmerism." As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The "breath of Cybele"—Akâsa tattwa, in India—is the one chief agent, and it underlay the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem,* as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia.* It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the "quack" and "drunken impostor" in the opinion of the said scientific "bald infants" of his day, and of their successors in ours — inaugurated among other things in the sixteenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer;

and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal* magnetism. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoisie*, were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous

as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licenses to kill and bury *a piacere ad libitum?* Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet,* some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the "Immortals" appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their "Infants" to watch over the Committee. This was in 1784. Everyone knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recog-

nize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide* "Isis Unveiled," vol. i, pp. 171—176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybele") is *a fact,* we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious,* for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools. "Mystery and charlatanism go hand in hand," they say; and "self-respect and the dignity of the profession," as Magendie remarks in his *Physiologie Humaine,* "demand that the well informed physician should remember how readily mystery glides into charlatanism." Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z—and ask whether, starting from the above "truism," he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss." That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous*

fluid from the capillary nerves, which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthesized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "Solution du problème de la suggestion hypnotique."* Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in hypnotism, on the contrary, "the subject becomes *a simple mirror.*" It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject." Again . . . . "In hypnotism instinct, *i. e.,* the *animal,* reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ("Mesmerism") is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma* also. Intended to kill the "Mesmeric" *craze,* it reacted as a death-blow to the public confidence in scientific degrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is

* See the review of his work in the *Journal du Magnetisme, Mai, Juin,* 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

> "Why can't our scientific men say: 'We have blundered about Mesmerism; it's practically true'? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatised in the name of science to say, 'I was wrong'. But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a 'suitable enclosure', in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty', with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of 'hypnotism', 'suggestion', 'Therapeutic Magnetism', 'psychopathic Massage', and all the rest of it. Well, 'What's in a name?'
>
> "I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puységur, or Mayo and Elliotson, now they are gone, is to 'build their sepulchres'."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect: they enslave and paralyse freewill in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" [between Mesmerism and Hypnotism] "without pledging himself to any theory," he adds:—

> "I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the 'faculty' still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth

is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in "Plutus" describes in some detail a Mesmeric cure—'and first he began to handle the head.' Cælius Aurelianus describes manipulations (1569) for disease 'conducting the hands from the superior to the inferior parts'; and there was an old Latin proverb—*Ubi dolor ibi digitus,* 'Where pain there finger'. But time would fail me to tell of Paracelsus (1462)* and his 'deep secret of Magnetism'; of Van Helmont (1644)[1] and his 'faith in the power of the hand in disease'. Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer,* and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny."

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as "prophetic words".

"'You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors.' Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the

* This date is an error. Paracelsus was born at Zurich in 1493.

[1] This is the date of Van Helmont's death; he was born in 1577.

study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

"Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet.[2] Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyantes. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science . . . . ."

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile", goes on the writer,

"England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientèle,* pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mes-

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[2] Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-quarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled *"pour les charlatans du jour"*. Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead.

merism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis*. Still, I say *Palmam qui meruit ferat*. When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. 'I will show you this', he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: 'I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact'. He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. 'Are you quite satisfied?' I said, 'Quite satisfied'; and, continued he, 'any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This', added Du Potet, 'was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in.' "

We have accused science of gliding full sail down to the Maëlström of Black Magic, by practicing that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R. C. P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at hap-hazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmeriser or (hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken

to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i. e.*, the occult sciences in its spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.*" He who uttered this great truth was "the voice speaking in the desert". But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but "connected with known *physical* laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of

the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains forever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego", has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines:* every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.

One of the Seven Accursed Sciences is now before the public, pregnant with danger in the present as for the future. The modern name for it is HYPNOTISM. In the ignorance of the seven principles, and used by scientific and ignorant materialists, it will soon become SATANISM in the full acceptation of the term. —H. P. B.

QUEER MORALITIES

THE driving force of Society rides with a slack rein an almost infinite number of immoralities, but subjects pure morality, or unselfishness expressed in word, thought and deed, to a "check rein." Society actively condones manifold queer moralities, permitting the individual to profess and practice a private code that would, save for soul-blinding conventions, be termed *immorality*. And that old-fashioned, unconventional, narrow-minded and extremely fastidious minority which insists on calling a sophism a sophism is denounced as asocial, or as we say, subversive,—damaging to the foundations of our precariously balanced civilization. Neither in public nor in private is individual moral integrity demanded. As succinctly put by a Bible concern in a recent advertisement for salesmen: "Knowledge of the Bible is not required; salesmanship is." It is not necessary that an action be right, nor even be (mistakenly) believed right but—only that the majority accept it.

Self-conscious existence may be defined as the search for "fine lines," for the almost imperceptible boundaries dividing light and dark ways. Few are the decisions between "black" and "white." Generally we are called upon to differentiate shades of gray. The recognition of the seven colors does not elect a man an artist: he must know the nice distinctions between seven times seven colors, the nuances of each tint. It is not enough to learn the seven notes of the scale. We must train our ear to catch the hidden harmonies and the inherent dissonances produced by the combinations of those notes in chords. The subtleties of the moral spectrum are still more elusive. Perhaps we have never told a "black" lie,—but have we ever told a "white" one? Perhaps we have never robbed a bank,—but have we ever made off with a fountain-pen temporarily separated from its owner? Or stolen a word of credit not rightfully ours? Perhaps we have never claimed honor for work not our own,—but have we let others use our work under false pretences?

Ethics, to the ancient Aryans, meant "one's own doing." Our equivalent is "the doings of others." Today we think that so long as we are not the worst in the practice of ethics, we are "good." While there is someone else whose doings surpass ours in viciousness, our violations of moral law are not deserving of notice. A new species of *vicarious atonement* is thus evolved, which, if it consumes a goodly portion of our time and our thoughts in the tracking-down of scapegoats, nevertheless serves, we think, to expiate our sins.

A psychiatrist recently quoted in Lookout has bracketed in a curious association, "chance, the eternal verities, and amateurs." If, by chance, amateurs manipulate the eternal verities, a perplexing derangement is no happenstance; it is, rather, inevitable. We are all familiar, at second- if not at first-hand, with the ruse of the lazy mathematics student who tries to slip through by memorizing another's answer to the problem instead of solving it himself. This, on a large scale, has been done with the greater science of the "mathematics of the soul." Life's problems we were meant to solve by self-devised applications of ethical axioms, "the eternal verities," but we have renounced our discriminative judgment in favor of the predigested morality prepared by others,—by our preachers, teachers and self-styled "moralists." When we submit, knowingly, to the direction and domination of such "dictators of conscience," is not that producing the real "totalitarianism"—the abdication of man's highest power, his freedom to choose?

For the practice of ethics there is a cosmic necessity: "Evolution makes for righteousness being an unfoldment from within." It is not ethical action that is difficult, distasteful, or strange, but unethical action. Selflessness is the Soul's own essence: it *is* "as simple as that." Nature tends constantly and irresistibly toward the establishment of righteousness, which is merely to say, that it is the nature of the Being who "stands at the top of a vast and silent evolution"—Man—to be righteous.

"THE ORDER OF NATURE"

The power of love, as the basis of a State has never been tried. We must not imagine that all things are lapsing into confusion if every tender protestant be not compelled to bear his part in certain social conventions; nor doubt that roads can be built, letters carried, and the fruit of labor secured, when the government of force is at an end. Are our methods now so excellent that all competition is hopeless? Could not a nation of friends even devise better ways? On the other hand, let not the most conservative and timid fear anything from a premature surrender of the bayonet and the system of force. For, according to the order of nature, which is quite superior to our will, it stands thus: there will always be a government of force where men are selfish; and when they are pure enough to abjure the code of force they will be wise enough to see how the public ends of the post-office, of the highway, of commerce and the exchange of property, of museums and libraries, of institutions of art and science can be answered.

—EMERSON.

PLAIN THEOSOPHICAL TRACES

["Plain Theosophical Traces," first published by Mr. Judge fifty years ago in the *Path* (August, 1892), provides illustration for the *Ocean* statement that the Elder Brothers work for the race "in many different ways." Here is given the key to theosophical history, to the occult study of men and movements of whatever period. Only when history is read in terms of Those waiting, watching and working for "opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul," will the genuine record of past progress appear. Then, also, will be clarified the true lines of the present direct effort of the Theosophical Movement, which are the index to future progress.—Editors, THEOSOPHY.]

IN the *Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name "Theosophist" one hundred years ago? Is it necessary that all such movements should have been called in the past "Theosophical"? And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H. P. B. for authority. She often said that while the T. S. movement of today was distinctly under the care of the Adepts, it was not the only one through which effect was sought to be made on the race-thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T. S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark—or what the Sanskrit calls *lakshana*—of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often supposed not to have existed at all as a body, but deep students have come to the conclusion that they had an organization. They were Christian in their phraseology and very

deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T. S. is the child of the Rosicrucian Society of the past. H. P. B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even today it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Boehme. He was an ignorant shoemaker, but illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence today. His life has many indications in it of help from the Masters of Wisdom. A wide-spread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but he was also named "Theosopher," which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er." Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free to libraries all over the United States, and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count St. Martin, whose correspondence was called "Theosophical correspondence." He refers to Boehme, and also to unseen but powerful help which saved him from dangers during the Revolution. His books, *L'Homme de Désir* and others, were widely read, and there are hints of a Society which, however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced

by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Bro. Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society,* London, 1697, and another dated 1855, entitled *Introduction to Theosophy or the Science of the Mystery of Christ,* and in 1856 *Theosophical Miscellanies* was issued."

About 1500 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T. S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A. D. 1, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last come to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the *Upanishads,* Germans went in for Sanscrit, and England conquered India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant,

narrow prejudice against the "heathen," the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society. —WILLIAM BREHON.

DIVINE MESSENGERS

When mortals shall have become sufficiently spiritualized, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer whose name has passed into our generation, who (*a*) was not a direct emanation of the Logos (under whatever name known to us), *i. e.,* an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (*b*) who had not appeared before, during the past Cycles. They will recognize, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan:* why the Rishis and Manus are so mixed up in their number and individualities; why Krishna and Buddha speak of themselves as *re-incarnations, i. e.,* Krishna is identified with the Rishi Narâyana, and Gautama gives a series of his previous births; and why the former especially, being "the *very supreme* Brahmâ," is yet called *Amsámsávatâra*—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the Logos, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the part of a part" on earth, though *de facto* the One Supreme in Nature. —H. P. B.

AMONG YOUTH-COMPANIONS

COME on there, David, old boy!" said Dave to himself as he helped clear away the debris of a bachelor dinner at the home of his Ethics Professor. "If you can't make a dent in his materialistic pragmatism with all this time on your hands, you'd better give up."

"I've nearly finished my thesis on the subject you suggested," he remarked aloud to Professor Clinton. "It's called 'The Influence of Pragmatism on Ethics,' and I'm afraid it is going to make you tear your hair out. You pragmatists have had open season in criticizing the ethical results of religions and idealism, and I guess I am trying to turn the tables on you. You see, the more I think about it, the more it seems to me that pragmatism leaves a student without any reasonable basis for what you recommend as 'good conduct' and 'ethical outlook'."

Professor Clinton shook his head. "You mean to say that you cut classes so often you didn't hear me explaining how Christianity has not inspired morality because the motivation it provides for ethical conduct is fear of hell and God's wrath?"

"I heard and I agree," smiled Dave.

"Well," continued the Professor, "I also remember devoting several lectures to an evaluation of idealism—which suggested that nearly all speculative systems of idealism are so vague that they are difficult to apply to daily moral problems."

"I agree with that, too," said Dave. "I am not trying to tell you that I think Berkeley and Kant had the answer, but here's what I *am* getting around to. Do you really think that the structure of ethics which the pragmatists endeavor to build up for college students makes them more 'ethical'?"

Professor Clinton ruminated. "I'll have to admit discouragement on that score," he answered gravely. "I just don't have the feeling that what we try to give them is being taken seriously."

"That's what I mean," returned Dave. "In effect, what Dewey and other pragmatic moralists offer is a 'recommendation' that men lead good lives according to motivations carefully outlined in a textbook. But what are you going to say when someone asks you—*'Why* should I follow these suggestions of yours? If I find a great deal of enjoyment in doing anti-social things and *can get away with it for fifty years or so,* why criticize me? If I am basically an animal, as the Biology Department says, why should I care about the good

of society, unless it just happens to interest me as a hobby? In other words," Dave finished, "so long as you interpret human nature as being essentially animal, and egocentric, I think it's a kind of *schizophrenia* to recommend living for the benefit of humanity."

"You haven't been going to church lately, have you?" asked the Professor in an aggrieved tone.

"No," laughed Dave. "And I'm not trying to promote *a* religion. I'm trying to emphasize the need of *religion* to furnish rational metaphysical conceptions, which will give something other than a purely mechanistic explanation of man. It seems to me that pragmatists overlook their ethical obligations as teachers when they refuse to have anything to do with metaphysics. While they don't *know* that immortality,—the enduring existence of the soul as a unit—is true, yet neither can they show that it isn't true. No one can find fault with your forceful criticisms of irrational religious dogmas, for instance, but I don't see why the mistakes of Christianity should deter anyone from examining the general field of religion, quite apart from orthodox sectarianism. Again, if you limit the possible avenues to truth to sensory experience, aren't you refusing to admit man's irrepressible and intuitive belief in some kind of immortality? Furthermore, how can you make a rational defense of efforts to serve posterity, except on the basis of a future life for all?"

Professor Clinton's usual brisk manner of reply was curiously lacking. Dave waited, wondering if he had gone too far. "I am going to surprise you," said the Professor at last. "This is not a problem that should be brushed aside. I know the importance you attach to the ethical outlook implicit in the idea of immortality through rebirth. I am going to frankly agree that if everybody believed, as Plato and the Neoplatonists evidently did, that these ideas are true, they would find a powerful incentive to ethical living and cooperation. It seems to be true that most people require some sort of belief in, or hope of, immortality. But granting this—*you* will have to admit that my job, as one who endeavors to be scientific, has nothing to do with suggesting metaphysical doctrines which I cannot verify. Influencing people to accept an idea which I think might help them to find a basis for moral stability, is not, after all, sticking to what you *know* to be true."

"Whoa!" said Dave. "Why wouldn't that be good pragmatism? If something works and produces good results according to pragmatic standards, it *is* good—and true, too, for that matter."

"There's a principle of intellectual honesty involved," objected the Professor. "I can't teach ideas that I can't prove. If I do, then

I am using the method of propaganda or indoctrination that every successful dictator has chosen. My knowledge of pragmatism leads me to believe that in the long run no good can come from trying to manipulate people's reactions by propaganda."

"All right," Dave said, "but I wonder if you realize that the result of most pragmatic ethics courses is to discourage any independent investigation of metaphysical or religious fields. You know, that result is reflected through the whole modern educational system, where the emphasis is predominantly materialistic, *i. e.* biologic and economic. The whole basis of modern thought tends to deny that man has or is a soul. If you admittedly know nothing whatsoever about the soul, can you scientifically *deny* it any more than you can accept it? Besides, shouldn't it be granted that, if anything is ever to be known about these subjects, another method than sensory experimentation must be employed?

"I don't follow you," answered Professor Clinton, "because it seems to me that scientific experimentation has led us to know hundreds, even thousands, of things about the human being that were not known before. We haven't all the answers yet, but I think we do have good evidence that we are on the right track."

"Yes," said Dave, "*if* it is true that the human being can be broken down into a series of physico-chemical responses! But if the alternative is true—that man's immortal soul is an independent reality—you will never be able to learn the causal nature of soul by the method of analysis. You will be dealing with only the effects of the soul's action on its physical instrument or vehicle. To my mind, every Ethics professor should not only name his brand of philosophy, but state its fundamental assumptions respecting human nature."

"You've got me confused. And that is very annoying," barked Professor Clinton. Then he laughed—"Go ahead, my resistance is low—go right on and convince me that there are absolute values, that the whole is more than the sum of its parts, and that I was one of Cleopatra's admirers in my last incarnation."

Dave grinned. "Let's leave romance out of this. The trouble with you college professors is—that's all you ever think of! All right, I'll summarize what I've been trying to say. I've been formulating it during those rare intervals when I allowed you to get in a word. My point is this: *No* effective moral system can neglect the nature of permanent values—among them, the problem of individual immortality.

"In education, two contrasting philosophies ought to be presented to students, so that they can decide for themselves between them. First, economic determinism, psychological behaviorism, and bio-

logical ethics—all of the same essence—are based upon the assumption that man is an irresponsible creature of chance and circumstance. Is there no other conclusion that can be reasonably held?

"I think there is only one other possible, and it is inextricably interwoven with a hypothesis of human immortality which describes man as a permanent soul, whose development is regulated by attendance to permanent values. The Ethics professor, then, should be willing to undertake a comparative study of religions and philosophies, both ancient and modern, and to encourage his students to follow a similar procedure. He should at the same time welcome in open discussion the efforts of students to do their own synthesizing. Traditions of thought which balance by contrast the modern bias should have their hearing and their respectful consideration in the classroom.

"For instance, there's John McTaggart. At the time of his death a few years ago he was considered by many to be the foremost English metaphysician. Why shouldn't his philosophy be studied? Should it be neglected because it was integrated with and contingent upon the concept of palingenesis, or rebirth? He represented as a recognized scholar, a continuation of the genuine Platonic tradition—the early Western development of Theosophy—and the only line of philosophy which logically presents a complete contrast to determinism. What professor of philosophy or ethics of your acquaintance has encouraged his students to study McTaggart, that they may see another fully logical answer to ultimate questions and then have a basis for making up their own minds?

"Or, take the Gifford Lectures of W. MacNeile Dixon, published as *The Human Situation,* presenting the same line of thought. I've found from experience that at least half of my fellow students who read it became vitally interested. Why shouldn't they study Dixon as well as the pragmatists? After all, wouldn't that be good pragmatism—looking at all answers and then selecting the one which best fits all the facts at hand?"

Professor Clinton sighed. "I must be falling apart. Or perhaps you have put me into a trance. But whatever the reason, I'm so far gone that I'm going to let you take the class tomorrow with this same line of argument and watch the reaction. You've put up a pretty good case, only please stop now before you half convince me of something else I don't really want to believe. Now, let me see, one of us mentioned something about Cleopatra. . . ."

DEMON OR DAIMON?

WILLIAM JAMES, the American psychologist, expressed the essence of the philosophy of pragmatism when he said that truths were hypotheses that worked. Typifying the American penchant for colorful vernacular, he defined Pragmatism as the "cash-in notion of Truth." If it doesn't "pay," it isn't true. The axiom means something else to the philosopher.

The pragmatist expects Truth to work for him; the practical thinker prepares himself to work with Truth. The former is forever complaining of unstable hypotheses, always sticking in the quicklime of probabilities, ever changing direction to face the prevailing winds, a cocky weathervane of "climates of opinion." The comglomerate grains of Truth he has segregated, to use another metaphor, make only shifting sand, menaced by every contact with the ocean of life, for each wave returns some grains to the bed of the ocean. It is only the practical man who realizes that an abstract fact is a pure abstraction. One stitch does not make a pattern, does not even indicate, in any conclusive way, what the pattern will be. The single brick gives no hint of the wall's dimensions.

At the end of many years devoted to psychology, William James decided it was a "nasty little science." But the evil men do lives after them, especially in academic textbooks and professorial brains. And James is and no doubt will be for some time considered the synonym for the American psychology he himself thus belittled. The method of psychological research is based on the false notion of practicality, and gives no evidence yet of the revision that must come in the future, when psychology will be *soul-wisdom.*

Celebrating the hundredth anniversary of the birth of William James this year, Irwin Edman, editor of Plato's works, wrote:

> The most careful analysis of truth in terms of operations, subscribed to by the most sober-minded logicians and philosophers of science, has James to thank for the original impulsion he gave to the treating of existences in terms of movement and knowledge in terms of operations.

It is the mark of an upside-down age that we are grateful to those who present us with an upside-down philosophy, a "new" theory which makes the spirit the function of its works, truth a derived formula, and life itself a "gesture." And, like the child who stands on his head and exclaims on the added beauty and interest his topsy-turvy position gives the world, we deceive ourselves into thinking that what is new is therefore true, and must perforce accede also to

the corollary: what is old is untrue. Our distrust of the old aphorisms on man, the universal being, on balance, the universal law, and evolution, the universal process—fundamentals for the ancients in every study—is as foolish as rejecting a once used jewel.

We are pre-occupied with particulars. Having perfected mental microscopes and telescopes, we concentrate our energies on the swimming microbes and the moon's canals, rarely pausing to use our natural "eyes," our normal *vision*. Fascinated by the never-ending stream of details, constantly conceiving other and new experiments, greedy for still more "proof," we are indeed under the spell of the *demon* in demonstration. This is the changeling of the old story, the ugly child where was the fair babe of yesterday.

Truth can be demonstrated. But to look for its ultimate manifestations in the test-tube, in history, in business, in politics, in any outside "laboratory" is to confine ourselves to second-hand evidence —to the mere reflection of truth in material forms and processes. The practicality of an eternal verity can be proved at first-hand by applying it to our own natures, our thoughts, desires, feelings, actions. We thus exchange the false demon for a true guide, the divine *daimon*.

KNOWLEDGE AND DEVOTION

In history and in our own experience there is abundant evidence that the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. Ignorant men who had no access to books have by their inward sense perceived the real truth of things, not only those round about them, but relating to the larger concerns of nature. . . . The reason is that these men have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth. Learning of the human sort is not despised among the highest occultists, even among the Adepts. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of The Lodge respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence. —WILLIAM Q. JUDGE.

CICERO ON IMMORTALITY

WHEN "Theosophist" in the *Key* quotes Wordsworth's

> Our birth is but a sleep and a forgetting,
> The soul that rises with us, our life's star,
> Hath elsewhere had its setting,
> And cometh from afar.

the inquirer replies: "If it is on this kind of memory—poetry and abnormal fancies, . . . that you base your doctrine, then you will convince very few, I am afraid."

It is a fact, however, that intimations of Immortality appear in the legends and the unspoiled beliefs of native peoples throughout the world. Also among the leaders in intelligence and action of the great civilizations which preceded ours.

Of these latter, none is better known, at least by name, than Cicero, some of whose thoughts and speeches have for so long been studied in our schools.

But Cicero's statements *on this subject* are not too familiar, probably because of the narrow religious prejudices of early pedagogues.

While some of Cicero's writings are lost, and, as an initiate into the mysteries, much that he did write must have been veiled, there is enough in print to show his recognition of the truths now known to theosophists as the "Three Fundamental Propositions."

Of the First, he wrote that it is "incorporeal, eternal, self-existent," yet "with the utmost stretch of human wisdom, we cannot penetrate the depth of that wisdom."

He saw the original, immutable law of evolution as an aspect of the First, speaking of "That eternal reason, fitness, and relation of things which is displayed in every part, imprinted in the nature of things."

"This law cannot be annulled, superseded, or overruled. No senate, no people can loose us from it: no jurist, no interpreter can explain it away. It is not one law at Rome, another at Athens: one at present, another at some future time; but one law, perpetual and immutable, including all nations and all times." He added that "to imagine the distinction of good and ill, not to be founded in nature, but in custom, opinion, or human institution, is mere folly and madness."

This was, he said, the constant opinion of "the wisest of all ages; who held that the Universal Mind, governing all things by eternal

reason, was the principal and sovereign law; whose substitute on earth, was the reason or mind of the wise."

Of being, Cicero wrote:

> "The origin of the human soul is not to be found anywhere on earth. There is nothing mixed, concrete, or earthy; nothing of water, air, or fire in it. For these natures are not susceptible of memory, intelligence, or thought; have nothing that can retain the past, foresee the future, lay hold of the present; which faculties are purely Divine, and could not possibly be derived to man, except from the Universal Soul. The nature of the soul, therefore, is of a singular kind; distinct from these known and obvious natures: *and whatever it be that feels and tastes, that lives and moves in us, must be heavenly and Divine, and for that reason eternal.*" (Our italics.)
>
> Nor is the Universal Soul, whose existence we clearly discover, to be comprehended by us in any other manner but as a free and pure mind, clear from all mortal concretion; observing and moving all things, and endued with an eternal principle of self-motion: of this kind, and of the same nature, is the human soul.

While Cicero does not seem to have made much reference to reincarnation, he did cautiously observe in his treatise *On Glory:* "The mistakes and the sufferings of human life make me think sometimes that those ancient seers . . . had some glimpses of the truth, when they said that men are born in order to suffer the penalty of some sins committed in a former life."

He certainly did not hold that his own life was confined "to this narrow circle on earth, but considered his acts as seeds sown in the immense field of the universe, to raise up the fruit of glory and immortality to him through a succession of infinite ages."

Speaking of the immortality of the soul again, he expresses his conviction of "its separate existence after death, in a state of happiness or misery." As Emerson argued a millennium later, Cicero said that life after death was to be deduced from "that ardent thirst of immortality, which was always the most conspicuous in the best and most exalted minds; from which the true specimen of their nature must needs be drawn; from its unmixed and indivisible essence, which had nothing separable or perishable in it; from its wonderful powers and faculties; its principle of self-motion; its memory, invention, wit, comprehension; which were all incompatible with sluggish matter."

He thought our life on earth a period of trial, a kind of school, in which we are to improve and prepare ourselves for an eternity of existence. We are here not so much to inhabit the earth, as to "contemplate the heavens, on which were imprinted, in legible char-

acters, all the duties of nature." He remarked that "this spectacle belonged to no other animal but man"; "who had, for that reason, an erect and upright form, with eyes not prone or fixed upon the ground like those of other animals, but placed on high and sublime, in a situation the most proper for this celestial contemplation, to remind him perpetually of his task, and to acquaint him with the place from which he sprung, and for which he was finally designed."

Cicero, like a greater Teacher of the East, spoke of the Law which moves to righteousness:

> The impulse which directs to right conduct and deters from crime, is not only older than the ages of nations and cities, but coëval with that Divine Being who sees and rules both heaven and earth. Nor did Tarquin less violate that eternal law, though in his reign there might have been no written law at Rome against such violence, for the principle that impels us to right conduct and warns us against guilt, springs out of the nature of things. . . .
>
> Whosoever will not obey it, must first renounce himself, and throw off the nature of man: by doing which he will suffer the greatest punishment, though he should escape all the other torments which are commonly believed to be prepared for the wicked.

The study of this Divine, universal law, was, he insisted, "the only thing which could teach us that most important of all lessons, said to be prescribed by the Pythian oracle, to know ourselves; that is, to know our true nature and rank in the universal system; the relation that we bear to all other beings, and the purposes for which we are in the world. "When a man has attentively surveyed the heavens, the earth, the sea, and all things in them; observed whence they sprung, and whither they all tend; when and how they are to end; what part is mortal and perishable, what Divine and eternal; when he has almost reached and touched, as it were, the Universal Soul of all, and discovers it not to be confined to the walls of any certain place, but a citizen of the world, as of the common city; in this magnificent view of things, in this enlarged prospect and knowledge of nature: good gods, how will he learn to know himself? How will he contemn, despise and set at nought all those things which the vulgar esteem the most splendid and glorious!"

Such are typical expressions of Cicero on immortality. In their light, his career as a lawyer and statesman who fearlessly opposed military dictatorship, takes on an added interest to the theosophist. Unfortunately, most biographies of Cicero are unworthy or inadequate, from Plutarch to modern depreciations by European scholars led by Mommsen in Germany in the middle of the last century. There is one work, however, of which the New England Chief

Justice, Theophilus Parsons, remarked: "No man is fit to talk about Cicero who has not read Middleton's *Life* of him."

He alluded to a two-volume work by Conyers Middleton, Principal Librarian of the University of Cambridge, published in England in 1824. Middleton discloses that he, like H. P. B., loved the ancients, and appreciated them despite an apparent anxiety to bring in a personal God in his translating.

Although a Doctor of Divinity, Middleton generally rises far above the Christian bigotry usually associated with that degree; thus he comments: "Whatever was the origin of the religion of Rome, Cicero's religion was undoubtedly of heavenly extraction." He remarks the reverence with which Cicero always speaks of the Mysteries:

> The hints that he has dropped of their end and use, seem to confirm what a very learned and ingenious writer has delivered of them, that they were contrived to inculcate the unity of God and the immortality of the soul. As for the first, after observing to Atticus, who was also one of the initiated, how the gods of the popular religions were all but deceased mortals, advanced from earth to heaven, he bids them remember the doctrines of the mysteries, in order to recollect the universality of that truth; and, as to the second, he declares his initiation to be in fact, what the name itself implies, *A real beginning of life to him; as it taught the way, not only of living with greater pleasure, but of dying also with a better hope.*" (Our italics.)

Dr. Middleton, as a Christian, rather envied Cicero's broadmindedness. After stating how strongly Cicero was opposed to the doctrines of Epicurus, he notes that Cicero kept friendships despite changes in his friends' faiths, and he compares the attitude with that of Christians who "are perpetually insulting and persecuting their fellow Christians, for differences of opinion, which, for the most part, are merely speculative."

In later times, a convent of monks occupied Cicero's villa. Writing of this, Middleton exclaims: "Strange revolution! to see Cicero's porticos converted to monkish cloisters! The seat of the most refined reason, wit, and learning, to a nursery of superstition, bigotry, and enthusiasm! What a pleasure must it give to these . . . inquisitors to trample on the ruins of a man, whose writings, by spreading the light of reason and liberty through the world, have been one great instrument of obstructing their unwearied pains to enslave it."

Stranger still that Middleton should, centuries later, be one of those with sufficient perception to value and give new currency to Cicero's intimations of immortality.

ON THE LOOKOUT

The New Moralists of Science

The recent impetus in ethical speculation by scientific writers marks a definite change of emphasis in the world of scientific thought. Twenty years or so ago scientific journals were featuring articles of a theoretical nature, and questions of right and wrong and the problem of social morality in general received little consideration. Today, however, the urgency of the crisis in human affairs has made technical issues pale into insignificance, and nearly every scientist of prominence has tried his hand at the formulation of an ethical system founded on what he believes to be "scientific principles." This trend is obviously a good one, and should be encouraged, not only for its value in arousing the hitherto inactive sense of moral responsibility in scientists themselves, but also because positive statements of ethical ideas by scientists help to bring into the open the philosophical inadequacy of the scientific view of man and nature.

"Natural" Ethics

For example, an article, "The Relation of Ethics to Human Progress," by Philip Alger, a New York engineer, which appears in the *Scientific Monthly* for August, illustrates both the strength and the weakness in scientific ethical theory. The following selection of passages will serve as the basis for comment:

> More than any other factor, the desire for happiness is the motive power of evolution. . . .
>
> In my own experience as an engineer, I have been continually impressed by analogies between the recorded progress of evolution, the processes of growth, and the phenomena of fluid flow, all of which proceed in accordance with inexorable natural laws. There surely must be, therefore, some general principles of ethics which can be derived from observations of nature; just as we have derived the laws of geometry and of motion. Such ethical principles must bear a close relation to the laws of survival which underlie the processes of organic evolution. . . . The engineer's philosophy, or correlation of ethics with evolution, that has grown out of this process of observation and study is briefly summed up in seven statements, or theses:
>
> (1) Right conduct consists essentially in promoting the progress of evolution; that is, living in harmony with the laws of nature.
>
> (2) Evolution consists in the development of more numerous, more varied, more specialized, and more highly organized living types existing at higher comfort levels; or, in a few words, the creation of greater happiness for greater numbers.

(3) The twin measures of progress in evolution, therefore, are the progress of engineering, or the beneficent control of nature by man, and the degree of happiness existing. . . .

PURPOSE OF LIFE?

Our basic inquiry must be, What is the purpose of our existence? . . . . From a cosmic view-point, and excluding the possibilities of life after death, we exist to carry on in the development of our ultimate descendants . . . . The purpose of our existence is to progress in the train of evolution toward an unknown goal, which can not be foreseen, and which it is futile to imagine. . . .

If the purpose of our existence is known, the question of right and wrong is settled. It is right to further that purpose, and wrong to oppose it. . . .

The more we contemplate this question of right and wrong behavior, the more we realize that it is not simply a question of ethics, but of wisdom in judging the probable future effects of present actions . . . a wise man will never allow himself to seek a personal good save in conformity with the conditions of universal good. . . .

To promote the slow process of evolution, it is clearly necessary to look to the future, to sum up all the effects, far and near, of our actions, and to weigh carefully the net progress resulting. The principle here enunciated is that those actions contributing most to evolutionary progress are right, but it is also indicated that the same actions will produce the maximum total of happiness. Thus transient pleasures may as often be wrong as right, but enduring pleasures founded on achievement are surely right. . . .

SELFISH ALTRUISM

The ability to cooperate, which has so vastly increased man's powers above the aggregate of individuals, has come as a by-product of the development of special abilities. . . . Sympathy is the prime requisite for cooperation. . . . The immediate motive to act in accordance with the dictates of sympathy comes from the transference of the feelings of another to one's self and the consequent experience of pain or pleasure. A deaf man may enjoy a concert simply through the pleasure communicated by the expression of others, and such communications of feeling are felt particularly strongly when watching children, because of their simple emotions and frankness. How much greater enjoyment is possible to one who can feel at once the pleasure of a hundred others, than to another whose lack of sympathy limits his feelings to the pleasures of his own five senses! Sympathetic actions may be called selfish in the second degree, since they are performed to relieve one's own feelings, even though these feelings are simply mental reflections of another's realities.

Evolution In Ethics

> If this view is correct, the development of sympathy must be one of the most characteristic phases of man's later progress, and its further increase is of the highest practical importance. . . .
>
> It is no longer possible to secure general adherence to arbitrary principles of right and wrong laid down by authorities. To build up anew an ethical sense that can permeate a whole nation, it will be necessary to develop a scientific and dynamic ethical theory that justifies the actions of our forefathers as right in their time, but shows us that continuing evolution has made it right for us to be far more sympathetic and more honest than our ancestors could ever have been. One of the greatest opportunities in modern education is to build up such a theory and teach by historic examples the real value of cooperation and the harm done by dishonest actions.

Misapplied Principle

Throughout this discussion, despite the obviously unpsychological and unhistorical conclusions drawn, there is a feeling of partial truth which derives from the first principle stated by the author—that right conduct means living in harmony with the laws of nature. When the scientist has said this, he has said nearly all he can about ethics, for the moment he begins to apply this principle in terms of particular laws of nature, as he believes them to be, he begins to contradict the facts of history and individual experience. Thus, no real student of biography could accept the proposition that all human motivation derives from the pleasure-principle. Further, to claim that sympathetic action is "second-degree selfishness" is to deny that altruistic feeling exists, making morality a matter of statistics. Scientists are supposed to base their judgments on experience. Why, then, not admit with Kant the presence in every man of an intuitive sense of right and wrong—that immediate and mandatory cry of the soul in the face of clear-cut moral choice? The greatest men have thought of their own happiness the least, but this scientific ethicist would have us ignore such examples of moral excellence and self-sacrifice, and build a moral code founded on mediocrity and mass motivation. For there is no doubt that *average* mankind thinks of little but the pursuit of "happiness."

Missing Links

Of course, one could refine and sublimate the meaning of happiness until it conveyed a state of feeling akin to the Nirvanic bliss of the Buddhists. Something of this sort was probably in Mr. Alger's

mind when he distinguished between sense pleasure and higher orders of enjoyment. But the real problem remains obscured by such subtleties. So long as the dual nature of man is left unconsidered, scientists will of necessity define human nature in terms of animal psychology—the psychology of Kama or Desire—and their ethical theories savor of unreality more than anything else. The thinker who would provide men with a standard of action must first of all deal with the most pressing fact of human experience—the struggle of every man to choose between right and wrong—and account for that fact with clear psychological principles. Theosophists are eternally talking of Karma, Reincarnation, and the seven principles of man's constitution, not because they like to sound like innovators or metaphysicians, but because these ideas are the only ones that solve the ethical problem of the age. Note that Mr. Alger waves away "the possibilities of life after death" in a single clause! Neither he nor any of his scientific contemporaries seem to realize the folly of attempting to build an ethical system without mention of immortality, or whether it be true or not. Some day it will be realized that *scientific* ethics does not mean ethics founded on the nineteenth century assumptions of physics, but rather the impartial study of the ideas that have changed men's lives from evil to good. Then will begin the study of true ethics in the western world, of principles of conduct based upon the idea of man as an immortal soul.

Psychological Effects of War

Since World War I hundreds of sociologists have described the alarming extent to which irrational forms of violence are increased by the psychic impetus of a war psychology. Today disturbing illustrations of "the power of suggestion" confront the sober citizen on every hand. (See Lookout for June, 1942.) During the weekend of August 10, the Los Angeles Sheriff's Office took into custody over 300 youths, ages 12 to 25, after gang violence among juveniles had resulted in the second brutal outbreak in two weeks. In the last melée, caused by a quarrel at a party which brought gang retaliation, one youth was killed, one reported missing and ten injured by the "playful" application of tire irons, chains, beer bottles. Gangs work by plan, travel in trucks and cars, show no mercy. The ages of assailants range from 17 to 19, their numbers including girls or "gangsterettes." Girls say they are compelled to join by threats, call themselves Black Widows. Of particular significance to the sociologist looking for the inevitable seeds of fascism in the fertile

field of war psychology is the fact that members of modern youth gangs in California affect uniforms, special characteristics and a gang name. For instance, the "Gauchos" of the Watts area let their hair grow long, sometimes braid it in back, and wear cowboy hats as identification. (Los Angeles *Herald-Express,* Aug. 6.)

Reproductive Hate

Since the majority of the present youthful gangsters involved in the last three Los Angeles incidents are of Spanish or Mexican descent, one conclusion might be that everyone except an "100 per cent American" is a menace. Far more logical, however, from a theosophical point of view, would be the inference that since the Latin races are more sensitive as involuntary psychics than the Anglo-Saxons, such manifestations of violence and hysteria simply presage a general storm of emotional unbalance not yet fully precipitated. How many "fascist" gangs will create irrational civil disobedience and destruction during the post war years, when the full psychic affects of "Armageddon" are felt? How many small editions of Hitler will arise? It is an occult fact that the man who is taught to hate takes on the characteristics of the object hated. In this case the whole of American society will be involved, as the inevitable propaganda of war proceeds. The question still remains—to what extent are we prepared to meet the avalanche of undisciplined emotions turned to thoughts of destruction? Greatest statesmen of the coming era will be those who realize that the first line of American defense for the future will be here, and that bulwarks of enlightened education and governmental candor will be the only successful barriers against a final anarchy or full fascism.

A Recognized Social Problem

Prediction based on empirical foundation makes a post-war crime wave inevitable, according to Robert A. Neeb, Jr., chairman of the Los Angeles County Civilian Committee on Crime Prevention. (L. A. *Herald-Express,* July 21.) The context of his address before the Lions' Club at the Ambassador Hotel contained these blunt and disturbing statements:

> The worst crime wave in American history will follow the present war.
>
> During the World War, and within four years thereafter, we had a great crime surge in this country. Forgery increased 68 per cent; homicides increased 16 per cent; rape increased 33 per cent, and robbery increased 83 per cent.

It is a wise nation that plans its war. It is a wiser nation that plans its peace. Unless we plan now to combat the crime evil that is sure to follow this bloody war we will see a wave of crime in the post war period that will border on revolution.

Crime has run rampant after every war this nation has ever had, and the speed and horribleness of this war will make the years to follow very dark ones for our country unless we are prepared.

Our criminals are now increasing more than 3 per cent faster than our population. The war is stepping up this ratio, and, unless we plan to combat the economic upheaval and the accompanying crime tendencies that will follow the war, we may lose the very things that we now fight to preserve.

The seriousness of this situation is shown by what happened after our other wars. Within two years after the Civil War nearly 50 per cent of our total prison population was composed of men who had served in the Army or Navy. Within three years after the World War about 24 per cent of our reformatory population, from 18 to 30 years of age, had been members of our armed forces.

REVOLUTIONISTS' DILEMMA

Social historians have traced the degradation of the libertarian ideals of the eighteenth century into the acquisitive objectives of nineteenth century capitalism. All too soon, freedom was interpreted as freedom to exploit, and competition, the "life of trade," was understood to mean that the strong are justified by natural economic law to take advantage of the weak. Just as religious reforms suffer an inevitable "naturalization" by selfish human nature, so the secular uprisings which in the past have taken the form of violent revolution are subject to the same tide of reaction. But *why?* That is the question every thoughtful liberal of the present must ask himself, for if reaction cannot be avoided, to what end the tragedy of revolution? Benjamin Stolberg, reviewing Trotsky's *The Revolution Betrayed* some years ago in the *Nation* (April 10, 1937), summarizes the problem:

Here the greatest of living Marxists fails, as Engels and Lenin failed before him, to solve the Marxian dilemma, which is: How can revolution avoid a Thermidorian end? [In the month of "Thermidor," 1794, the fall of Robespierre's government began the dissolution of the first French Republic, and in revolutionary literature Thermidor symbolizes the triumph of reactionary forces.] How can a revolutionary dictatorship keep from evolving into a privileged bureaucracy? Why do the Robespierres and the Saint Justs, the Lenins and the Trotskys lose to a directory or an apparatus; and finally to bourgeois or proletarian Cæsarism? Why did even our

American Revolution, though its base was partially laid in seventeenth century England and though it enjoyed the whole nineteenth century as an expanding frontier of democracy, gradually grow into a Thermidorean reaction? . . .

Of course, the conventional answer is that a Thermidor introduces and develops political and cultural reaction for the sake of economic and social exploitation. But that is not the point. The riddle is: Why is revolution unable to prevent it? Why is Trotsky, who is undoubtedly the inheritor of Lenin's ends, now in Mexico? And why is Stalin, the logical epigone of Lenin's means, in the Kremlin? Why does the left always make the revolution and the right always write the constitution?

These questions are difficult for the liberal to answer because of his habit of thinking in terms of political action, *coups d'état,* and constitutions, instead of in terms of the social and moral education which alone can establish great social reforms as permanent patterns for living. Only a handful of thinkers have penetrated to the real core of the social problem. One of these, Emerson, wrote:

Every revolution was first a thought in one man's mind, and when the same thought occurs to another man, it is the key to that era. Every reform was once a private opinion, and when it shall be a private opinion again, it will solve the problem of the age. (Essay on History.)

Rights Versus Duties

Mazzini, a great political philosopher, saw the same truth. Approving the *principle* proclaimed by the French Revolution as expressing a partial truth, the positive affirmation of liberty and equality, he warned against stopping with individualism. "Ought man, gifted with progressive activity, to remain quiescent like an emancipated slave, satisfied with his solitary liberty?" Like Emerson, Mazzini placed his faith in moral education and the doctrine of duty. Excessive emphasis on individual rights he condemned: "The theory of rights is visibly a secondary idea, a deduction, which has lost sight of the principle from which it sprang; a consequence which has been elevated into an absolute doctrine, and granted a life of its own." Rights must be joined with and derived from duties:

The individual is no longer the *aim* of human endeavor. The individual will appear in new sacredness, when, by the promulgation of the *social* law, the rights and duties of individual existence are made to harmonize with that law. Hitherto the worship accorded to individuality has given rise to an ignoble individualism, a nameless egotism and immorality. . . .

The doctrine of Rights puts an end to sacrifice, and cancels martyrdom from the world; in every theory of individual rights, interests become the governing and motive power, and martyrdom an absurdity, for what interest can endure beyond the tomb? Yet, how often has martyrdom been the initiation of progress, the baptism of a world! . . .

"RESULTLESS HOSTILITY"

Yet the doctrine of rights still rules us with sovereign sway; rules even that republican party which assumes to be the party of progress and initiation in Europe; and the liberty of the republicans—although they instinctively proffer the words duty, sacrifice, and mission—is still a theory of resistance . . . the political organization they invoke and dignify by the name of *social,* a mere series of defenses raised up around laws framed to secure the liberty of *each* to follow out his *own* aim, his own tendencies, and his own interests. . . . Their theories of government are theories of *distrust;* their organic problem, a remnant of patched-up Constitutionalism, reduces itself to the discovery of a point around which individuality and association, liberty and law, may oscillate forever in resultless hostility; their *people* is too often a *caste*—the most useful and numerous, it is true—in open rebellion against other castes; . . . their republic is the turbulent, intolerant democracy of Athens; their war-cry a cry of vengeance, and their symbol Spartacus. (*Essays,* London, Walter Scott.)

CULMINATION IN AMERICA

This same criticism of modern theories was pressed by William Q. Judge, who again and again warned of the anarchic revolution that would result if the West persisted in its selfish individualism. He wrote:

The civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this. . . . In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name.

Unenlightened Self-interest

Selfish individualism multiplies its inhumanity when the energy of acquisition is provided by *power* and directed through the channels of mass production. Following is a description of modern individualism:

> One of the gravest indictments of modern civilization is the manner in which the Industrial Revolution was permitted, on the whole, to work itself out under conceptions of liberty which encouraged gross irresponsibility. All of the mighty transformations wrought by the use of steam and electricity, many undoubtedly beneficial, were allowed to come without the least collective effort to forestall their worse by-products. No communities said: "These and these tremendous changes are coming. Let us do our utmost to prevent the human hurt which they will bring." The things just happened without plan and with no sense of personal or collective obligations for the effect on personality. A recent tragedy is a striking illustration. Since 1914 the demand for workers drew so many negroes into the Northern industrial cities that in Chicago, for example, the colored population was doubled, in that period it rose to 125,000. Nobody, however, took the trouble to provide adequate housing for this increased tenantry. It spread over into the white neighborhoods, and the bad blood which usually follows upon such frictions led to riot and slaughter. It was nobody's concern to forestall this congestion. The private initiative to which most of such affairs are still entrusted was quite content to let things alone in view of the higher rentals it was able to wring from the overcrowding. The incident is typical. Our slums, our constant strikes, our passing of protective laws only after the mischief already done has become too glaring, are by-products of our "good-enough," "let-us-alone" policies. It took the recent war to shake many a community into the barest realization that neither "enlightened self-interest" nor "self-interest without infringement" could be trusted to handle problems which call for a more pointedly cooperative formula. (Henry Neumann, *Education for Moral Growth.*)

Sweden Looks Ahead

In contrast with some European lands, conditions in America are a shameful commentary on the pretensious and pious boasting that the United States is now about to save the world for Democracy once again. But why should the "promised land" in the West be so far behind certain other countries? The answer is provided by Mr. Judge: "As our civilization is based on force and devoid of a true

philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion." How the individualism of the age is tempered by "monarchical forms," as by other factors, chiefly a strong sense of duty to the whole, transmitted through centuries of tradition, is clear from a recent study of Scandinavian civilization, *Sweden: The Middle Way,* by Marquis W. Childs (New Haven, 1938). Compare, in the following passage, the Swedish vision in planning for urban expansion, with the socially oblivious attitude of Chicagoans:

> Quite apart from the central government and the cooperatives, the city of Stockholm has made its own frontal attack upon the housing problem and with a large measure of success. With a foresight that seems little short of amazing, the city in 1904 began to buy up large tracts of land near the city limits. This was before the expansion that followed upon the development of new industries and the boom that came during the war. Land prices were not high. Up to the present time the city has acquired about 20,000 acres located within a radius of nine miles from the center of the town. The total cost involved in these land purchases has been about $6,000,000.

More Than "Peace and Quiet"

> As the city grew increasingly crowded, one excellent use was found for the land. Stockholm's Colony Gardens were developed on tracts owned by the city. These gardens illustrate very well the effort that has been made in Sweden to strike a balance between the past and the present; between a rural or semi-rural existence in which virtually the entire population was engaged in producing the immediate necessities of life and the modern, industrial world in which the things that men produce are remote from both their conception and their own immediate ability. Small garden plots were assigned, for little or no rent, to workingmen who lived in crowded city tenements. Here they could spend their Sundays or the long, light evenings in summer, raising flowers and vegetables.
>
> The whole family came to luxuriate in the air and space of the country, and dig in the earth. Miniature houses were built on these plots to safeguard tools and garden supplies or to shelter the gardener and his family in the face of a sudden storm. In that splendid novel, *Our Daily Bread,* Gosta Larsson has shown how much the Colony Gardens meant to Swedish workers. They provided an interval of peace and quiet; but, more than that, a sense of independence and achievement that a man could not get from a machine, went with these garden plots.